THE Redemption of Mankind, BY THE Passion of our Lord.

A SERMON,

PREACHED

On *Palm-Sunday* at *Kintbury*, in the County of *Berks*.

By *Jos. Perkins*, late Vicar of *Hill*, in *Glouceſter-Shire*.

LONDON,
Printed, and are to be Sold by *Randal Taylor*, near *Stationers-Hall*, 1692.

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EPHES. I. VII.

In whom we have Redemption through his Blood, the forgiveneſs of Sins, according to the Riches of his Grace.

PAUL an Apoſtle of *Jeſus Chriſt*, had no ſooner planted a Church at *Epheſus*, and ſown the Seed of the good Word of *God*; but the *Devil*, who commonly Erects a Chappel where *God* hath laid the Foundation of his Church; like the Envious Man in the *Goſpel*, came in the abſence of *Paul*, and inſtead of good Seed, caſt *Tares* amidſt the *Wheat*, and infected the *Epheſians* with pernicious and errone[illegible] Opinions. St. *Paul* in his Preaching, defended the Doc[illegible]e of juſtifying *Faith:* Afterwards aroſe *Jewiſh* Seducers, which taught, that Salvation was not only from *Faith*, but came by the obſervation of the *Moſaical Law*. Our Apoſtle forbad the abuſe of *Chriſtian Liberty*; after this, there aroſe Corrupters of the *Gentiles*, which perſwaded the *Epheſians*, that *Fornication*, *Covetouſneſs*, and *Drunkenneſs*,

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kenneſs, were no *Sins*, but natural *Inclinations*. That the *Epheſians* might avoid the danger of theſe malicious Inſtruments of *Satan*, *Paul* writes an Epiſtle unto them, containing the confirmation of *Doctrine*, and the information of *Life*; wherein he proves and directly manifeſts, that *God*'s gifts and graces proceed not from any merit of fore-ſeen *Work* of ours, but from his own *Mercy* and *favourable Grace*. And ſo, beginning with *Election*, which is the cauſe of our rejoycing, that our Names are written in Heaven, *Luk.* 10. *verſ.* 20. he deſcends to our *Redemption*; where we are to conſider,

1. The meritorious Cauſe, in the firſt Particle of my Text, [*In whom.*]
2. The ſubject of our *Redemption*, in the word [*We.*]
3. The effect it ſelf, and that ſpecifically ſet down, [*Redemption,*] even the *forgiveneſs* of *Sins.*
4. The manner how our *Redemption* was effected, [*through his Blood.*]
5. The Cauſe moving our *Redeemer* to this Act of *Redemption*, [*according to the Riches of his Grace.*]

1. *Chriſt* the ſecond perſon in *Trinity*, the Son of *God*, and the Son of *Man*, is the *Saviour* of miſerable, wretched, and damned *Mankind*; in whoſe Incarnation, Life, Obedience, Paſſion, and Death, we have *Redemption* from the eternal Sorrows of *Death* and *Hell*. This ſacred *Saviour*, conſiſting of a divine and human Nature, being

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both *God* and *Man*, hath by his *Sufferings*, reconciled *God* to *Man*; whom Diſobedience, the firſt and Mother of all *Sins*, had ſet at variance. An Angel could not effect this Office of a *Mediator*; for an Angelical Nature was not ordained for this Service: Man could not become *Interceſſor* for Man; for grant there ſhould be ſuch a *Phœnix* in the World, as a Man without *Sin*, yet an infinite Nature was offended; therefore it muſt be an infinite and divine Nature that muſt ſatisfie: Nevertheleſs, ſo Divine, as there muſt be an union of Natures, that as Man treſpaſſed, ſo Humanity muſt ſuffer. Indeed, the efficient cauſe of our Salvation, is *God the Father*; but the meritorious cauſe, is *Chriſt our Mediator*, by whom *God* effects all that he doth. Our former Integrity was ſo far from *Redeeming* us, that it was rather Ignominy to have had it, and then to loſe it; than having loſt it, to glory we had it, *Miſerum eſt fuiſſe*. Chriſt is made to us, *Wiſdom*, *Juſtice*, *Sanctification*, and *Redemption*: *Wiſdom*, becauſe he hath Revealed his *Fathers Will*; *Juſtice*, becauſe he hath offered up himſelf a *Sacrifice* for *Sin*; *Sanctification*, becauſe he hath given us his *Spirit*; *Redemption*, becauſe he hath appointed a day to vindicate and free his Children out of the hands of Corruption, into the Liberty which is *Glorious*. It is the Lord, ſtrong and mighty, that hath done theſe things for us: *For who is God, beſides the Lord? and who is Mighty, ſave our God?* 2 *Sam.* 22. *verſ.* 32. *Cæſar* ſaid of the *Gauls*, in one Battle, They had overcome, if the *Romans* had not been their Enemies: So we may truly ſay, That *Hell*, *Death*, and *Deſtruction*, had ſwallowed us up quick, if *Chriſt* had not been our *Captain*, and

Enemy to *Satan*, and his *Complices*. *Behold the Lamb of God, that taketh away the Sins of the World.* A Lamb in Patience, but a Lyon in Victory. That our Faith may find a ſure ground of Salvation in *Chriſt*, a Three-fold Office of our *Mediator* is conſiderable; two Offices of his *Humiliation*, and one of his *Exaltation.*

The Firſt Office of his *Humiliation* is *Prophetical*, whereby *Chriſt* inſtructs his *Church*, and is thereby termed the Word and Orator of the *Father*. *The Spirit of the Lord God is upon me, therefore hath the Lord anointed me: He hath ſent me to Preach good Tydings unto the Poor, to bind up the broken Hearted, to Preach Liberty to the Captives, and to them that are Bound, the Opening of the Priſon*, Iſai. 6. ver. 1. At ſundry Times, and in divers Manners, *God* ſpake in the old Time to our Fathers by the *Prophets: In theſe laſt Days he hath ſpoken unto us by his Son*, Heb. 1. ver. 2.

The Second Office is his *Prieſthood*, Propheſied by King *David*, in his 110. *Pſal. ver.* 4. *The Lord hath ſworn, and will not repent, Thou art a Prieſt for ever, after the Order of Melchiſedek.* He is that *Prieſt*, who offered up his own Body for *a Sacrifice for Sins.* The *Prieſt* was the *Sacrifice*, becauſe none other could ſatisfie *God*, and the *Sacrificer* was the *Prieſt*, becauſe no mortal *Prieſt* was worthy to offer ſo precious a *Sacrifice.* He remains ſtill a *Prieſt*, through whoſe *Interceſſion* all our *Sacrifices* of *Prayer* and *Thankſgiving* are conſecrated unto *God.*

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The laſt Office is his *Kingly Office*, foretold by *David*, *Pſal.* 89. ver. 6. and prefigured by *Solomon*; Yet here we muſt not dream of an Earthly, but of an Heavenly and Eternal Kingdom. Miſerable *Jews* they are, that ſtill expect a *Meſſias* to reſtore the Kingdom of *Iſrael*. He is the Hope of all the Ends of the *Earth*, the Honour of the *World*, the common Joy of *Men*, that ſaid, *John* 28. 36. *My Kingdom is not of this World*. By this Office, *Chriſt* triumpheth over his Enemies, and adminiſters his Spiritual *Gifts* and *Graces* to us which are his Members: *Unto every one of us is given Grace, according to the Meaſure of the Gift of Chriſt*, Epheſ. 4. ver. 7. If you will ſee an excellent ſhort Sum of thoſe *Benefits* which we have received in *Chriſt*, conſider that we have our *Salvation* in the Name of *Chriſt*, Gifts of the Spirit in his Anointing; Redemption in his Paſſion; Abſolution in his Condemnation; Satisfaction in his Sacrifice; Mortification in his Grave; Newneſs of Life in his Reſurrection; Security, and enjoying all Good in his Kingdom. Now *God*'s Juſtice is ſatisfied, ſo that he is a juſt *Judge*; but not with any Satisfaction proceeding from Sinners, but by the Death of his *Son*: So that he is a merciful *Father* to us-ward. If for us the *Son* of *God* hath fulfilled all Righteouſneſs (who had no need to undergo ſuch Service for himſelf) ſhould not the ſame Righteouſneſs be imputed unto us? Where any thing is in the Nature of Duty or Debt, it is at the Diſcretion of him, to whom it is due, to accept one Man's Performance for the Diſcharge of the other. Therefore *Chriſt*'s Performance being acted in our Name, we are the Subjects, and Partakers of *Redemption*.

2. Man

2. Man inveſted with the Robes of Righteouſneſs, diſrobed himſelf of that Dignity, and fell into a Sea of Miſery. It is a Favour to have a Petition Granted; but when we were plunged in our Sins, and wretched in our ſelves; when we neither conſidered, nor requeſted a *Mediator*, *God* out of meer Mercy ſent his only Begotten Son to be a Ranſom for many. *God ſo loved the World, that he hath given his only Begotten Son, that whoſoever believeth in him ſhould not periſh, but have Everlaſting Life.* John 3. ver. 16. Whatſoever Man had wrought in himſelf, was Evil, and deſerved eternal Puniſhment; But God had reſpect unto his own Work, unto his Creature, unto Man, whom he himſelf had made. Man had disfigured himſelf, but God had not forgotten to be Merciful: *Melius judicavit de malis benefacere, quàm mala nulla eſſe permittere:* He thought it more agreeable to his Nature, to pardon Sinners, than to ſuffer no Sin, ſaith St. *Auguſtin.* When the Citizens of *Laurentum* delivered to *Romulus* the *Murtherers* of certain Ambaſſadours, he notwithſtanding let the *Murtherers* depart, ſaying, *That one Murder was requited by another*; for *Tatius* was killed for the Death of thoſe Ambaſſadors. [*Plot in Romulus.*] Our Caſe is not much unlike the former; we might be Indicted for Rebellion againſt the King of Heaven and Earth; *But he will not the Death of a Sinner:* It is ſufficient that one, even *Chriſt Jeſus*, dyed for our Diſobedience; *For with his Stripes we are Healed. Ah Sinful Nation, a People laden with Iniquity, wicked Seed, corrupt Children,* Iſaiah 1. ver. 4. All theſe Appellations agree to us all; yet ſo wide are the

Bowels

Bowels of his Compaſſion inlarged, that he ſends a Redeemer to us. St. *Paul* ſpeaks in my Text, in the firſt Perſon, ſaying, *We have Redemption*; [*We*] that is, the Faithful of the *Jews*, in which Number I rank my ſelf: And in the 13. Verſe, he extends the Benefit to the *Gentiles* alſo: Intimating, that they alſo, after that they had heard the Word of Truth, were partakers of that Liberty, purchaſed to the Praiſe of his Glory. *We have Redemption*, *i. e.* the Faithful, *God's* Elect, which are the Members of *Chriſt's Myſtical Body*. The Angels, which fell from that pure Eſtate wherein they were Created, could never attain unto it again; But ſuch was the rich Favour of *God* towards Man, that he united humane Nature to *Chriſt's* Divinity, and gave to Men that Dignity, to be called his Sons. Shall we think, that *God* hath indued Man with ſo many Excellencies more, not only than any, but than all the Creatures of the World beſides, to leave them in ſuch Eſtate, that they had been happyer *if they had never been born*. We have a Righteous Judge, and rather than he proceeded in Rigour of Judgment, he will provide a *Sacrifice* for himſelf, to be offered up in our Names; and all the Benefit ſhall redound to us, and our Poſterity. Yet all Men are not Redeemed, but ſome of all ſorts. *Chriſt* dyed *ſufficiently* for all, but *effectually* only for ſome. In his Death he intended a Price of ſuch extent in Value and Worth, as ſhould be of Power to ſave all, and therefore ſhould be offer'd indifferently to all: But in his eternal Counſel and Love, he paid this Price only for them, to whom in Love he intends Fruit and Benefit thereby. There

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is a World of Men, of whom, *John* 17. ver. 9. *Christ* ſaith, *I pray not for the World, but for them that thou haſt given me out of the World.* If all Men had the Gifts of Grace, and the Merits of *Chriſt*'s Paſſion, where were *God*'s Juſtice? If no Man had Redemption, and Hope of Salvation, where were his Mercy? *Deus in ſuâ Miſericordiâ voluit omnes ſervare, & per Potentiam potuit, ſed non potuit per Juſtitiam.* In his Mercy he might ſave all, but in his Juſtice he could not. Neither is *God* the Cauſe why any Man doth periſh; For *Chriſt* was a ſufficient *Sacrifice* to ſave all Men: But Death and Deſtruction came from the Incredulity and Unbelief of Men. As the *Sun* is in its ſelf ſufficient to enlighten all Men; yet the *Blind* for want of Sight cannot enjoy the Uſe thereof: So *Chriſt*'s Death was a ſufficient Ranſom for all, but the Reprobate (for want of Faith) cannot apprehend it. An eaſie Condition of ſo great a Benefit: He requires us not to earn Peace, but to accept it of him: What could he give more? What could he require beſide of us? With Men, it is a good Rule to try, and then to truſt: With *God*, it is contrary: We muſt firſt Truſt Him, (as moſt Wiſe, Omnipotent, Merciful) and try Him afterwards. *Euſebius* reports an Anſwer of *Thaddeus*, one of the 70 Diſciples, framed to *Agbarus* the Governour of *Edeſſa*, in this manner: *Becauſe thou has greatly Believed in the Lord Jeſus, which ſent me, therefore am I ſent unto thee; But in Caſe thou believe in him, [and in his Father,] as yet, thy hearty Petitions according to thy Faith thou ſhalt obtain. Agbarus* anſwered, *I have believed in him, and in his Father*; To whom *Thaddeus* replyed,

replyed; *Therefore, in the Name of the Self-ſame Lord Jeſu, I lay mine Hand upon thee*; Which when he had done, he forth-with was Cured of his Malady, and delivered of the Pain that oppreſſed him grievouſly.

It is *Faith* that incorporates us into *Chriſt*'s Body; it is *Faith* whereby we do not believe generally our Salvation, which with the *Papiſts*, is to believe as the Church doth; but we believe particularly, and apply it to our Selves; as St. *Paul* doth in this Place, ſaying, *We have Redemption*; where he brings *Redemption* home to his own Breaſt. *Fides in Dei & Chriſti cognitione, non in Eccleſiæ reverentiâ jacet. Devils* know the ſame things which we believe, and the Minds of the moſt Ungodly may be fully perſwaded of the Truth: But the things which we believe, are by us apprehended not only True, but alſo Good, and that unto us: As *Good*, they are not by them apprehended; as *True*, they are: Whereupon it followeth, that the Chriſtian Man, the more he increaſeth in *Faith*, the more his Joy and Comfort aboundeth: But they, the more ſure they are of the *Truth*, the more they quake and tremble at it. Let us believe firmly, that *God* is good unto us; if *God* hath promiſed Eternal Life to thoſe that walk faithfully before him, let us believe his word, above all times; in Immortality he hath eſtabliſhed a Dwelling for his Saints. Whoſoever brings a wavering Heart to *God*'s Promiſes, the Sentence is pronounced againſt him: *Becauſe he hath not believed the Truth, he ſhall believe Lies, till Vanity waſh away his Tears, and he fall into Endleſs Deſtruction*, 2 Tim. 2. 9. Who will not believe, ſince *God*

hath ſealed thoſe that are his. *Signamus quæ elegimus.* Merchants ſet their Seals on their Merchandiſe, which they would diſtinguiſh from others; but their Seals are ſet for their own Gains: whereas *God* Seals us as a Loving Father, to aſſure us of Everlaſting Salvation.

I have ſpoken ſufficiently of the Apprehenſion of *Redemption*: It is our *Apoſtles* intent in this Place, to ſhew how our Redemption was wrought in *Chriſt*, by the Oblation of his Body, and Effuſion of his Blood: Which *Redemption*, according to our propoſed Method, is now to be conſidered.

In the work of our *Redemption*, we ſee the manifold Wiſdom of *God*: For in our Creation, he only ſaid, *fiat*, and it was done. But there be diverſe courſes in *Redemption*, and turnings that ſeem almoſt Contradictory in his Eternal Decree; He elected the *Gentiles*, yet at the Creation, he ſuffered them to be made the Vaſſals of *Satan*: He promiſed Salvation to *Adam*, and his Poſterity, by the Seed of the Woman; and afterward he elected *Abraham* and his Seed, rejecting the reſt: He choſe the *Iſraelites* for his People: Who would have thought that they ſhould be cut off, that we might be ingrafted? yet this is the Mercy of the loving *Lord*, and it is maryelous in our Eyes.

"This *Redemption* was wrought freely, in reſpect of "us (ſaith Bp. *Sanderſon*) none of our Money went "to this Purchaſe: Not for Price nor Reward, *Iſa.* 45. "13. *But ye ſhall be redeemed without Money.* The Mean-

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" ing is, not that there was no Price at all paid, but that " there was none paid by us: We laid out nothing to " this great Purchaſe, there went none of our money to " it: But otherwiſe, that there was a Price paid, the " *Scriptures* are clear: *Ye are bought with a Price*, ſaith St. " *Paul*, 1 *Cor.* 6 20. and he ſaith it over again, *Chap.* 23. " He that paid it, call'd it, λύτρον, a Ranſom; that is as " much as to ſay, a Price of *Redemption*. And his *Apo-* " *ſtle* ſomewhat more, ἀντίλυτρον, *Mat.* 20. 28 which im- " plieth a juſt and ſatisfactory Price, full as much as the " thing could be worth of any Mans Money: Yet not " paid to *Satan*, in whoſe Poſſeſſion we were; for he " was but an Uſurper; he had indeed the Dominion over " us, but he had no right thereunto: He had but bought " of us, and we by our Sale could convey no more right " to him, than we had our ſelves, which was juſt none " at all. Our *Redeemer* therefore would not enter any " Capitulation with him, or offer to him any terms of " Compoſition; but thought good rather, in purſuance of " his own Right, to uſe his Power, and ſo he vindicated " us from him by main Strength; *With his own right* " *Hand, and with his holy Arm, he hath gotten himſelf the* " *Victory*, and us Liberty, without any Price or Ran- " ſom paid him.

" But then unto Almighty *God* his *Father*, and our " *Lord*, under whoſe heavy Curſe we lay, and whoſe juſt " Vengeance would not be appeaſed towards us, for " our greivous Preſumption, without a condigne ſa- " tisfaction to him: I Say, there was a Price paid by " our *Redeemer*, and that the Greateſt Price that e-

"ver was paid for any Purchaſe ſince the World be-
"gan, *not Silver and Gold*, ſaith St. *Peter*, 1 *Pet.* 1.
"18. which being corruptible things, are not Valu-
"able againſt our immortal and incorruptible Souls;
"But even himſelf, in whom are *abſconditi Theſauri*,
"amaſſed and hidden all the Treaſures of the Wiſdom
"of *God*, and even the whole Riches of his Grace, *Coll.*
"2. 3. Treaſure enough to *Redeem* a whole World of ſin-
"ners, take it collectively or diſtributively, *Singula ge-*
"*nerum*, or *Genera ſingulorum*; this way or that way,
"or which way you will, in *Chriſt* there is *Copioſa Re-*
"*demptio*, Plenty and enough for all, if they will but
"accept it, take all Mankind ſingly one by one: *He*
"*gave himſelf for me*, ſaith St. *Paul*, in one place:
"Take them all together in the Lump, *He gave him-*
"*ſelf a Ranſom for all*, in another.

This *Redemption* is ſignified by this Word ἀπολύτρωσις and was moſt lively and punctually prefigured by the Deliverance of the Children of *Iſrael* from *Pharoah*: *Pharoah* there Repreſenting the *Devil*; and *Moſes* Repreſenting *Chriſt*. The *Iſraelites* were there delivered from the curſed Tyranny of *Pharoah*. We are freed from the Curſe of the Law, from Blindneſs, from Sin, from Corruption, which is the Puniſhment of Sin: We are ſo freed from this Death, that we cannot be holden of it. From the Firſt, *We are freed by Chriſt's Obedience and fulfilling the Law*: From the Second, *By the Preaching of the Goſpel*: From the Third, *By the Donation of Faith and Grace*. From the laſt, *At the day of the Reſurrection by God's Almighty*

Almighty Power. *Chriſt*, at his Coming, freed us from the *Ceremonial Law*, the Performance whereof was only exacted till *Chriſt* was exhibited. *Eph.* 2. 14. *For he is our Peace, which hath made both one, and broken the ſtop of the Partition Wall, in Abrogating through his Fleſh the Hatred, that is, the Law of the Commandments, which ſtandeth in Ordinances.* Coll. 2. 14. *Putting out the Hand-writing of Ordinances, which was againſt us, which was contrary to us, he even took it out of the way and faſtened it upon the Croſs.* They which were under the Law, were ſubject to that Terrible *Curſe* Pronounced, *Deut.* 27. 26. *Curſed be he that confirmeth not all the Words of the Law to do them.* But we are freed from this ſtrict Exactneſs and Rigour of the Law. *Gal.* 3. 23. *Chriſt hath Redeemed us from the Curſe of the Law, being made a Curſe for us.* We are ſtill bound to obſerve the *Moral Law*; yet if we fail in Performance, we are freed from the Rigour and Curſe which it impoſeth; becauſe *Chriſt* hath performed the Law in our Names: *Ye are not under the Law, but under Grace,* Rom. 6. 14. *What then, ſhall we ſin becauſe we are not under the Law, but under Grace? God forbid.* Ver. 15. *Do we then make the Law of none effect through Faith? God forbid; Yea, we eſtabliſh the Law,* Rom. 3. Ver. 3. *Libertines* they are, that under the Pretence of *Chriſtian Liberty*, let looſe the Reins to ſin; when as the Liberty tends to the Peace of Conſcience; and to encourage us with greater Alacrity to do good Works: Thoſe which think themſelves tyed to the ſtrictneſs of the Law, are like unto Servants, which

which can do nothing Pleaſantly, becauſe they know when they have done their Beſt, their good Works will be imperfect. But *Chriſtians*, being confident that *Chriſt* hath ſatisfied the Law in their behalf, are perſwaded that their Obedience will be approved by their indulgent Father; and therefore they offer unto him their beſt Works, as a pleaſing and acceptable Sacrifice, tho' imperfect.

And thus it behooveth us to do; for amidſt thoſe Terrours, where it is doubted, whether *God* be offended with us, or reconciled to us in *Chriſt*, we can never do any thing faithfully; for whatſoever is done doubtfully, is not of Faith; and whatſoever is not of Faith, is Sin. It is our Comfort and our Wiſdom, we care for no Knowledge in the World but this, that Man hath ſinned, and *God* hath ſuffered: That *God* hath made himſelf the Son of Man, and that Men is made the Righteouſneſs of *God: God Poureth his Wrath upon all, as long as he reputeth them Sinners: Behold! the Lord's Hand is not ſhortned that it cannot ſave, neither is the Ear heavy that it cannot hear: But your Iniquities have ſeparated between you and God, and your Sins have hid his Face from you, that he will not hear*, Iſa. 59. 1, 2. Here we ſee Sin to be the Diviſion between *God* and Man; and Man is Enemy to *God*, till he be reconciled in *Chriſt*. *Now God was in Chriſt, and reconciled the World to himſelf, not imputing their Sins unto them, and hath committed unto us the Word of Reconciliation*, 2 Cor. 5. 19. *Redemption*

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taken for the Remiſſion of Sins, is all one with Juſtification: For *St. Paul* expounds it in his Sermon, *Acts* 13. *ver.* 28. Through *Chriſt* is Preached *Remiſſion* of *Sins*, and from all things by which he could not be juſtified by the Law of *Moſes*, by him every one that believeth is juſtified; we are juſtified not by any inherent or infuſed Righteouſneſs, but by imputed Juſtice, and by *Remiſſion* and *Forgiveneſs* of our own injuſtice. *God* looks on his Servants as they are the Members of *Chriſt*, cloathed with his *Righteouſneſs*. For, as *Jacob* did not deſerve the Birth-right in himſelf, and in his own right, but received the Bleſſing and Inheritance in the Garments and Apparrel of *Eſau* his Eldeſt Brother, to whom the ſame did properly belong; ſo we receive the Bleſſing of *God*, and are accepted to Eternal Life in the Garment of the Righteouſneſs of *Chriſt*, for whoſe ſake and ſufferings *God* looks upon our Sins with a diſcerning, (not a revenging) Eye. Howſoever our Sins cleave to our Souls, let us hate them as we hate *Hell*; for thence they are, and the *Devil* worketh them: Yet though they are many in Number, and grievous in their Nature, our hopes are not in our own Perſons, but in the Body of *Chriſt*, into which we are Grafted, and in which there is no ſpot nor blemiſh but perfect *Righteouſneſs*: By this Perfection he hath delivered us out of a more than an *Ægyptian* Thraldom; for we were lyable to that Servitude and Puniſhment, where *Hell* ſhould be our *Priſon*, the *Devil* our *Jaylor*, *Sin* our *Crime*, our own *Conſcience* our *Accuſer*, and perpetual

tual *Torments* our *Puniſhment*. *Thanks be to God, who hath given us Victory, through Jeſus Chriſt our Lord.* If *Chriſt* have paid a Ranſom for all; it followeth, that all without Exception, even *Mary*, *Chriſt*'s Mother, were Captives, all *Sinful*, none abſolutely *Righteous* in themſelves, but were abſolutely *Righteous* in *Chriſt*. If one have died for all, then all were dead in *Sins*; We are not to rejoyce that we are *Juſt*, but that we are *Redeemed*: Not that we are without *Sin*, but that our *Sins* are forgiven us. For the firſt Man that was made, the firſt Man that was born, he ſinned. Death, which is the Puniſhment of *Sin*, ſeizeth upon all, therefore all are Sinners. And if we were not all Captives and Sinners, we ſhould need no *Redemption* at ſo high a rate, as through his *Blood*; which *Blood*, tho it waſh and purge us, yet it doth not take away the ſtain and infection of *Sin*, but only the Guilt thereof: It maketh us not to fulfil all the Law; but cauſeth that which is not done, to be pardoned. When thou haſt done all that thou canſt, nay, all that thou wouldeſt, nay, all that Men can or will ſay, Thou art an unprofitable Servant, and haſt need to be waſhed with his *Blood*.

4. Blood is taken for the Effuſion of his *Blood*, and it is ſpoken by a *Synechdoche*, implying the *Sacrifice* and Oblation of his *Body*; and beſides all this, all the Sufferings which he endured in his aboad upon Earth, which Expiation was finiſhed upon the *Croſs*, when he ſaid, *Conſumatum eſt*. This *Sacrifice* was paid unto

unto *God*: For He it was, whom we offended; and He it was, who had the Power to condemn us; therefore his Juſtice was to be ſatisfied. But he paid nothing (as was ſaid before) to the Prince of *Darkneſs*, who held us Captive; but only broke his Power, and triumphed over his Kingdom with a mighty and ſtreached-out Arm. As ſoon as we were abſolved, and reconciled to *God*, the Tyrant was compelled (being but the *Jaylor*) to reſtore us. *God*'s Juſtice could not be ſatisfied without the Effuſion of this *Blood*: For Debts which do not wrong the Majeſty of the Owner, may be remitted without any Recompence or Satisfaction; but thoſe Debts which do detract from the Dignity of the Creditor (as Sins are repugnant to the Majeſty of *God*) cannot be releaſed without a *Mediator*. Now, as *Adam* makes us Sinners in his *Seed*, ſo *Chriſt* juſtifieth us in his *Blood*. The *Iſraelites* were inſtructed of Neceſſity to ſeek a *Mediator* by the *Prieſts* Office; for they could not come to offer their *Prayers*, *Vows*, or *Gifts*, but by the Mediation of the *Prieſt*, for whom it was unlawful to enter into the *Temple* with empty Hands; but he muſt needs offer up *Blood*, or other *Sacrifice*; all which *Sacrifices* were ended in *Chriſt*, whom they did prefigure, being Types and Shaddows of the true *Body*. It is not poſſible, that the *Sacrificers* ſhould think their *Salvation* might be wrought by the Blood of *Sheep*, or *Goats*, but expected a *Lamb*, ſent from *God*, to be ſlain for the People. *Chriſt alone worketh in them, the Work of Man's Salvation*: Our own Works are

rather the Fruits, than Cauſes of *Redemption*: For Men are not therefore the Sons of *God*, becauſe they do good Works; but they have the Grace of *God* fructifying to good Works, becauſe they are the Sons of *God*. As a Princeſs inveſted with Kingly Ornaments, and thereby diſtinguiſhed from Vulgar Women, is not therefore the King's Spouſe, becauſe ſhe is adorned with gorgeous Apparel; but ſhe is cloathed with ſoft Raiment, becauſe ſhe is the King's Spouſe. We exclude good Works from Meriting, not from Being. Our own Merits and Satisfactory Actions are excluded from free *Remiſſion of Sins*: For he is ſaid to remit, who expungeth the Debtors Name without any Payment: And this is *God's* own Teſtimony, that of meer Favour, he remits our Offences. *Iſaiah* 43. *Ver.* 25. *I, even I am he, that putteth out thine Iniquity for mine own Sake, and will not remember thy Sins.* And let every Man's Conſcience be at Peace with *God*, when he is perſwaded of that. We read, *Iſaiah* 53. 6. *All we, like Sheep, have gone aſtray; we have turned every one to his own Way, and the Lord hath laid upon him the Iniquity of us all.* What Peace of Conſcience, where Man's Satisfaction is required? The leaſt Satisfaction that can be imagined, requireth a Days Labour wherein it may be effected; and who can tell, how oft he offends in a Day? Then for the Satisfaction of one Days Sin, a whole Life is not ſufficient. *Sufficit ad Meritum ſcire quod non ſufficiant Merita, ſed ut ad Meritum ſatis eſt de Meritis non præſumere, ſic carere Meritis, ſatis eſt ad Judicium.*

[*Concerning*

[*Concerning Merits.*] It is ſufficient to know, that they do not merit *Heaven*, but to want good Works, is ſufficient for Condemnation. The *Devil* doth labour by Two Seducements to weaken our Faith: Firſt, *He would perſwade us, that good Works are the Cauſe and Means of our Salvation:* If he cannot ſucceed this Way, then under a Pretence of Faith, he would draw us from true Obedience, and ſuggeſts it into our Minds: *That if we have Faith, let us be indulgent to all Affections, and commit all Offences; yet Faith will bring us to an everlaſting Kingdom.* But we are taught, that real Sanctity of Life is never ſeparated from a free Remiſſion of Sins; and we, who are interreſſed by Faith in the Right of Inheriting, by Works are wrought to the actual Poſſeſſion of eternal Bliſs. *Sanctification* is a true and inſeparable Companion of *Juſtification*; *For whom he hath juſtified, them hath he alſo ſanctified.* For how can a *Chriſtian* be perſwaded that he is beloved of *God*, unleſs he be certain that he loveth *God* with an unfeigned Heart? And who can love *God*, who is not willing to perform and obey his Will and Precepts? *If ye love me, keep my Commandments*, ſaith our *Saviour*. Tho' we ſay, that Children or Infants may be ſaved out of the Depth of *Perdition*, by the Depth of *God's* Mercies, without the Works of the Law; yet let thoſe, to whom the *Lord* hath lent the length of Days, think that he will exact an Account of their Stewardſhip, how they have ſpent their Time, how they have imployed their Talents, which he in his Mercy had beſtowed upon them.

Since our *Redemption* is of ſo high a rate, that *Chriſt*'s Blood was ſhed for it; ſince the Malady of *Sin* is ſo cruel a Diſeaſe, that nothing could cure it, but the Death of the Phyſitian, it behooveth us, who are waſhed with his Blood, to look to our ways, and take heed of *Unrighteouſneſs*. It is already manifeſt, that our own Works are no cauſes of *Redemption*, but rather the Fruits thereof.

5. Now, let us fall a little into Conſideration of the *Paſſion* of our *Lord* and *Saviour Chriſt*, and hear what great things he hath done for us: And here I find him Buffetted, Crowned with Thorns, Spit upon, Reviled, Blaſphemed, Condemned, Executed, Dead and Buried. *Civis Romanus ſum*, was enough to ſave a Citizen from Scourging; and ſo St. *Paul* tryes the Experience of it. Yet *Chriſt*, that was *Lord* of *Heaven* and *Earth*, and the only Door by which we enter, and are made free Citizens of the new *Jeruſalem*, he was Whipped; Who but our *Saviour* would have ſpent his Blood for our Sakes? Who but our *Saviour* could have ſatisfied for our *Sins*, and renewed us by his Spirit, conferring infinite *Graces* upon us, when we lay Dead in *Sins* and *Treſpaſſes*? Who but our *Saviour* could get Life into us, and that by the ſprinkling and ſhedding of his moſt Pretious Blood; like the *Pelican*, which is a Symbol of *Chriſt*? *Plutarch* reports, That the Senate durſt not accuſe *Cæſar* for conſpiring with *Cataline*, and his Confederates, a-

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gainſt the State; for if *Cæſar* had been converted, he would ſooner have ſaved others, than have ſuffered himſelf. In like caſe, it was an Happineſs for us, that *Chriſt* was Indicted for our *Sins, who was able to repel all the fiery Darts of Satan, and to Triumph over him that had the Power of Death, that is, the Devil*, Heb. 2. 14. A Myſtery it is, that our *Saviour* ſhould vanquiſh both *Death*, and the *Devil*, by *Death*, which proceeded from the Maliciouſneſs of the *Devil*; that he ſhould make the *Devils* Glory his ſhame, his Power, his Overthrow, his Kingdom, his Undoing. What could the Prophet *David*, in all his Zeal for *God*, wiſh more againſt reprobate Men, Trayterous to *Chriſt* and his *Goſpel*, than thus to wiſh: *Let their dainty Tables be Snares to take them, and let their Proſperity be their Ruin.* Even thus *Chriſt* hath vanquiſhed the *Devil:* He hath ſpoiled Principalities and Powers, and hath made a ſhew of them openly, and hath Triumphed over them in the ſame Croſs.

Behold *Chriſt* once again, and conſider *Dilectionem in diſcendendo, Manſuetudinem in Patiendo, Fortitudinem in animoſe Perferendo, Utilitatem in mala Pœnæ et Culpæ auferendo.* All the Puniſhments which we had deſerved, were inflicted upon our *Mediator*, and he hath quit the Score: So whatſoever Afflictions befal the *Godly* in this Life, they are not Puniſhments, but Fatherly Chaſtiſements,

ſtiſements and Corrections for our Humiliation and Amendment: Yea, *Death* her ſelf is ſpoiled of her Sting, and is become to the *Godly*, only a paſſage into a more Blisful Life. The Afflictions of the *Wicked* in this Life, make them readier for greater Torments in the World to come; for they tend only to revenge, but the Corrections of the *Godly*, make them afterwards more Cautelous, and tend to their *Inſtruction*. *Saul* was puniſhed by the taking away of his Kingdom: *David* was amended by the loſs of his Child. *Ferulis Verberantur Filij, non ut mulctam delictorum Deo perſolvant, ſed ut indè ad Reſipiſcentiam proficiant*; as Judicious *Calvin* hath it. When we lay ſtrugling in the midſt of all Miſeries; Let us remember what our *Jeſus* hath done for us; and then it will be to us, as we have believed.

The *Heathen Philoſopher* could ſay, None is of Strength to raiſe himſelf, ſome Man muſt lend his Hand, and then he ſhall be lift up. The Mind of Man cannot be without ſome Refuge; and (as we ſay of the *Elephant*) cannot reſt, unleſs it hath ſomething to lean upon: Let *Chriſt* be our reſt, which is the chief Corner-Stone of his *Church*, and we ſhall never fall; and let us ſo reſt, that we be not idle, but obedient to his will, and fructifying to good works. *Themiſtocles* ſaid of himſelf, That the *Athenians* uſed him like

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the *Plane-Tree*, to which, in a Tempeſt, they ran for Succour; but the Storm being paſſed, and fair Weather ſucceeding, they tear down his Leaves, and tread on them. Let it not be ſo ſaid of you, who finding no other Remedy for your afflicted, burdened Conſcience, but the Merits of *Chriſt's Paſſion*, his *Mediation*; but when the Storm is paſt, and you begin again to find in your ſelves, that Peace of *God* and *Conſcience*, *which Paſſeth all Underſtanding*, you ſhould return again with the *Dog* and *Sow* to the Vomit, and trample under feet the Blood of the *New Teſtament*, and make a mock of the *Paſſion* of *Chriſt*, who was ſo kind for you, as to pay all thoſe huge Sums, wherein you ſtood bound to *God*; and that without either Price or Prayers of ours, but according to the Riches of his *Grace*: Our Election into the Adoption of his *Sons*, was κατὰ τὴν εὐδοκίαν τοῦ θελήματος αὐτοῦ, according to the good Pleaſure of his Will; and according to this Election, all the *Graces* that are beſtowed on us, are freely wrought in us, and derived to us from the Rich Over-flowing Fountain of his *Grace*. The meer Love of *God* to Mankind, is the cauſe why we are adopted to be his *Sons*. Man, miſerable and forlorn Wretch, had nothing to pleaſe *God* with all, but was aſhamed to appear before his Sight; yet *God* reflected upon himſelf, and findeth in his own All-ſufficiency his glorious Love, which he makes the cauſe of Man's *Salvation*: *Chriſt* is the λύτρον, and Price of

of our *Redemption*, the Foundation and meritorious cauſe of our *Salvation:* But he is not the impulſive or efficient Cauſe of our *Adoption:* Only the Love of the *Father* is the Cauſe thereof: *God ſo loved the World, that he ſent his only Begotten Son*, Joh. 3. 16. It is lawful for him to do with his own what he pleaſeth: To ſome he ſhews himſelf in Mercy, to others in Judgment: from both he reaps his own Glory. And let no Man reaſon [if Men be ſaved, good Works cannot further them; if they be not in the ſtate of *Grace*, bad cannot make them worſe:] for the Ways of the *Lord* are paſt finding out, and none is his Privy-Counſellor. Who dare call *God* to account? It is better, by humbling our ſelves, to be conformed, then Blaſphemouſly to pry into *God*'s ſecret Counſels. Our *Apoſtle*, to amplifie *God*'s Favours, mentioneth the Riches of his *Grace:* It was favour, that he *Redeemed* us; but that he effected this *Redemption* by the Blood of his only Begotten *Son*, proceeds from the Riches of his *Grace*. For *God* finding nothing in Man, that could move him to compaſſion, but Miſery; out of his tender Mercy ſent his *Son* to *Redeem* us: I will heal their Rebellion, I will love them freely, for mine Anger is turned away from *Sin*. And moſt lovingly He beſpeaks us, *Iſay* 55. 1. *Ho! every one that thirſteth, Come ye to the Waters; and ye that have no Silver, Come, Buy and Eat: Come, I ſay, Buy Wine and Meat without Silver, and without Money*

ney. This is his free *Grace*, by which he doth work in us: This is the *Grace*, whereby he doth Regenerate us; *To the Praiſe of the Glory of his Grace, whereby he hath made us freely acceptable in his Beloved*, Eph. 1. 6.

Beloved, what manner of Men ought we then to be? We are grafted, and made Members of *Chriſt*'s Body. Shall the Head be Pure, and ſhall the Members remain Unclean? We are called out of the Kingdom of *Satan*, into the Kingdom of *God*; out of Darkneſs, into his marvellous Light: *Let us walk worthy of the Vocation whereunto* we are called. He hath placed us in a Kingdom; He hath made us his *Sons*, and therefore he giveth us his Inheritance; not as a Stipend or Reward of mercenary Works, but as a free Fatherly Bleſſing and Benediction. Since we are Inheritors of this Kingdom, let our own vile Affections be our Servants, and let them have no Power over us. When *God* commanded the People Obedience, he incited them thereunto by a Preface, containing the delivery of them out of *Ægypt*; ſo that, they knowing him to be the Author of Liberty, might ſerve him with greater Alacrity. Greater Liberty than we have, no Man ever attained unto: Let us faſhion our ſelves to be like our *Redeemer* in all humbleneſs of Mind, and Meekneſs, Long-ſuffering, Supporting one another through Love; And after all Conflicts with Er-

rors and Darkneſs, yea, with the Prince of Darkneſs, the *Devil* and his Aſſociates; you ſhall find reſt in *God*, yea, reſt unto your Souls, far from Troubles: Through this World, as through the Wilderneſs, he will bring you to the Heavenly *Canaan*, which floweth with Eternal Bliſs and Happineſs:

Whither God, of his abundant Mercy, bring us, for his pretious Death and Paſſions Sake, AMEN.

FINIS